

a supply of victuals is very considerably placed outside the house on which the hungry spirits may fall to without delay. The dead arrive in a boat from the other world ; for living Dyaks generally travel by river, from which it necessarily follows that Dyak ghosts do so likewise. The ship in which the ghostly visitors voyage to the land of the living is not much to look at, being in appearance nothing but a tiny boat made out of a bamboo which has been used to cook rice. Even this is not set floating on the river but is simply thrown away under the house. Yet through the incantations uttered by the professional wailing-woman the bark is wafted away to the spirit world and is there converted into a large war-canoe. Gladly the ghosts embark and sail away as soon as the final summons comes. It always comes in the evening, for it is then that the wailer begins to croon her mournful ditties ; but the way is so long that the spirits do not arrive in the house till the day is breaking. To refresh them after their weary journey a bamboo full of rice-spirit awaits them ; and this they partake of by deputy, for a brave old man, who does not feat-  
 trie face of ghosts, quaffs the beverage in their stead amid the joyful shouts of the spectators. On the morning after the feast the living pay the last offices of respect to the dead. Monuments made of ironwood, the little bamboo articles, and food of all kinds are set upon the graves. In consideration of these gifts the ghosts now relinquish all claims on their surviving relatives, and henceforth earn their own living by the sweat of their brow. Before they take their final departure they come to eat and

drink in the  
house for the last time.<sup>1</sup>

Thus the Dyak festival of the dead is not an annual Annual welcomej accorded to all the souls of ancestors ; it is a ^^jf propitiatbry ceremony designed to secure once for all the among th eternal vielfare of the recently departed, or at least to pre- Manipur! vent their\ ghosts from returning to infest and importune the living. \The same is perhaps the intention of the soul departure" (Katht Kashavi) festival which the Tangkul

<sup>1</sup> E. II. Gomes, *Seventeen Years* and briefer account of this festival see *among the Sea Dyaks of Borneo* (London, "1911), pp. 216-218. For another *The Scapegoat*, p. 154.